

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—NEW SERIES.]

SATURDAY, JULY 27, 1867.

[No. 22.]

WEEKLY REVIEW.

—When we went to press last week it was known that a large ship had been wrecked to the South of Kennery Island, and that the life-boats and steamers sent from Bombay had failed to afford her relief or even to effect communications with her. In fact they brought back word that she had gone to pieces and disappeared in the waves. But our anxiety was speedily relived by intelligence from the coast. Mr. Shuttleworth, Dy. Conservator of Forests, again distinguished himself by his heroic efforts to save the endangered, and, by the blessing of God, was enabled to rescue many of the crew. He took from the ship before she went to pieces the Captain and thirteen men. Nine others reached the shore on a raft. Eight were drowned. The Captain knew nothing of the light on Kennery Island, and mistook it for the outer light.

—The magnificent viaduct on the Bhore Ghaut Incline, 400 feet in length, considered a triumph of engineering skill, proves to have been, like many other trophies of civilization, a snare and a delusion. A train with about 350 passengers had just passed over it, when the viaduct came down *de fond en comble*. Two other trains were saved, at the critical moment, from plunging into the chasm. The devout mind will feel that there is great cause for thanksgiving to Him without whom not a sparrow can fall to the ground, that there was no frightful sacrifice of life, in connection with this disaster. Mean time we have to go back some years, and get to Poona as we did before 1864.

—The special correspondent of the *Bombay Gazette* has discovered another Bible difficulty. The Bible says, 'Sin entered into the world and death by sin.' But that death passed on successive ages prior to the fall, is evident to any one who examines any geological collection. If this writer reads the book of nature as carelessly as he does the Bible, he will make but a poor *savant*. The death which the Bible mentions as following upon sin, is the death of the sinner. The verse of which he quotes half, runs thus: "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned."

—The Viceroy of Egypt, as greedy and despotic a Pharaoh as ever reigned over that unhappy land, has been feted and highly complimented by the Premier of England. The Sultan of Turkey has also had a brilliant reception in London. A Ball was given by Government in honor of these two potentates. The expenses of this Ball are to be charged to the Indian Revenue, because, says Sir Stafford Northcote, "It was given by the Council for India as a separate Government, to show its respect to the Sultan and the Viceroy for the services they have rendered to India, especially in affording facilities for communi-

cation both by sea and land between England and India. The Ball was also intended to show attention to the Sultan of Turkey as head of the Mahomedan religion, and thereby to propitiate Her Majesty's Indian Mahomedan subjects."

We regret very much that the English Government has gone out of its way to show honor to the Sultan as 'Head of the Mahomedans Religion.' If it wanted to show him honor, it could have recognized in him simply the Sultan of the Turkish Empire. The Bible has a word for this Governmental dalliance with foreign religions, which we need not repeat. It was certainly an extraordinary idea, to saddle the expense of this reception upon the Indian Revenue. The Mahomedans of India are not more than seven per cent. of the whole population; and of these very few know the Sultan of Turkey as the head of the Mahomedans religion, while many of them would fight to the death against such an admission.

THE Rev. C. C. Menge is desirous of erecting a small place of worship at Pimpelgaum, to cost between Rs. 200 and 300, and requests us to receive contributions, which we shall be happy to do. Shantawun, a sketch of whose life appeared in the last *Guardian*, is to be stationed there.

THE Revd. Thomas Schauffler, of the German Evangelical Union, writes from Calicut: "Thirty-two miles from here is Codacal a Missionary station of our Society. It was established with the view of locating and gathering into a Christian community a number of the lowest caste called Naiadikel whose custom was to lead a roving and a lazy life. Every exertion was made to discipline and to habituate them to regular labour, but after awhile through many absconding, the plan failed. However, instead of these, many low and high caste people have been added to the church so that the fruits of 20 years' labour is a congregation of about 300 souls. The blessing of the Lord rests evidently on this Christian community as year after year a number of heathen from the thickly populated neighbourhood are added to the church.

"The place which has served hitherto as a place of worship being now too small to receive the whole congregation, and being built of mud, the necessity of erecting a larger and more substantial building for divine worship forced itself upon us. But how to build it? The majority of the congregation is poor, our Society being in want of means can offer only a grant-in-aid. The congregation will give according to its power, others of our congregations will also be asked to give their mite. But besides we are compelled to raise the remainder from the friends of missions in this country."

We have been asked to receive contributions to the above, and shall be happy to do so.

WE have pointed out the peculiar tactics of the High Church, by which their ulterior ends are kept in the dark until the introductory steps have been taken, and supposed that we were condemning the system when thus describing its method of action. But it now appears that the party rather glory in this peculiarity. The following is from one of their own organs, *The Church Times*:

"This, then, is the thing to do. Let the advanced posts remain as they are. Let each of those which is a little behind, and only a little, gradually take up the same position, and let this process be carried on (only without haste or wavering) down to the last in the chain. A story is told of a dishonest baker who kept himself and his family in meat at a nominal cost by purchasing the very smallest leg of mutton to be had, and exchanging this for the next in size sent to him by his customers, and repeating the process until he had succeeded in obtaining nearly twenty pounds of meat for his original six or seven, without any one customer being able to detect the fraud in his own case. The cheating baker may point a parable as the unjust steward has done. Where there is only the ordinary parish routine, but where the preaching is honest and sound, let a gradual change be brought in. A choral service, so far as Psalms and Canticles are concerned, on some weekday evening, will train people to like a more ornate worship, and that which began as an occasional luxury will soon be felt a regular want. Where there is monthly communion, let it be fortnightly; where it is fortnightly, let it be weekly; where it is weekly, let a Thursday office be added. Where all this is already existing, candlesticks with unlighted candles may be introduced. Where these are already found, they might be lighted at evensong. Where so much is attained, the step to lighting them for the Eucharistic Office is not a long one. Where the black gown is in use in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival. It is easy for each reader to see how some advance, all in the same direction, can be made, and that without any offence taken. Only two things should be most carefully observed as a rule. First of all, nothing should be introduced without a plan and frank statement to the people. Secondly, the innovation ought to be confined at first to extra services, put on for this very purpose."

Here we have it, as salient and unambiguous as the nose on a man's face. The remarkable thing is that they should imagine this policy to be one that a Christian man can acknowledge without shame. A most unhappy ignorance of Christian ethics is betrayed. The apostles when they went preaching the Gospel did not begin by professing a modest desire to improve in some obscure particular the Greek religion, keeping back all about Christ; but they began by preaching, even in Athens and Corinth, Christ and him crucified. The Pharisees imagined that Christ had some occult doctrines known only to his intimate disciples; but he answered them, 'I spake openly to the world, I taught where the Jews always resort, in secret have I said nothing.' Not thus was Romanism established. It came in stealthily, disguising its ultimate aim, and shocking the prejudices of people as little as may be. On the other hand, the Reformation was all above board and sought to bring every thing into the light.

There was nothing insidious or stealthy about it. Ritualism adopts the policy of Rome. If objection is taken to any particular measure, it is loudly defended on the ground that it is a mere trifle and that it is very absurd in people to trouble themselves about any thing of such little importance. But by the confession of the *Church Times* it appears that such a defence is simply a lie; for according to the defence the thing is something apart, inconsequential; but in reality it is a link between a lesser foregone thing and greater things to come. Its advocates know it only as a stepping stone.

The *Church Times* lifts a little of the veil and shows us a few steps of the path. But wait, here is something more from the same article.

"Churches like St. Alban's, Holborn, and St. Laurence's, Norwich, books like *The Altar Manual*, *The Priest's Prayer-book*, and *The Church and the World*, fairly represent the most advanced post yet reached by the Catholic revival in England. They are not the ultimate goal. The final aim, which alone will satisfy the Ritualists, is the reunion of Christendom and the absorption of Dissent within the Church. Nothing short of that will be enough, but the magnitude of such an operation is so gigantic that nothing less than the application of enormous power can effect it. The guns of one fort, however great in calibre and however skilfully worked, will not supply the place of a whole siege train, the hardy veterans of a forlorn hope are not enough to charge the whole army of Protestantism in position."

"The reunion of Christendom;" Dr. Pusey has told us what this means. The enemy to be charged by this United Christendom, is, let our readers mark it well, nothing less than 'the whole army of Protestantism.' These people have evidently no sympathy with the sentiment, 'An honest man's the noblest work of God.'

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MISSION WORK.

MR. H. CARRE TUCKER has prepared a paper entitled "*Thoughts on Mission Work*," which has been published in the *Christian Work* for June. His suggestions are generally good. They may be new to some societies and missionaries, but they are not to others. Many of the measures have long since been carried out in the Missions of the American Board and in others.

Mr. Carre Tucker does not approve of missionary training institutions. Neither would he wait for candidates to offer themselves. The choicest young ministers should be sought out and urged to go abroad. As a rule, however, every day that a man spends in the ministry, the ties that bind him to home become stronger. The moral suasion is brought to bear upon them in America before they enter the ministry.

He would have evangelists go out unmarried, to marry after they have given proof of their fitness for the work.

They should itinerate and not settle down as pastors; but come together in the hot and rainy seasons, for conference, study, translations &c.

They should meet annually, with a large infusion of the European and Native lay element, and this should be the managing board.

"It is also well that evangelists and laymen of different denominations should from time to time assemble together in general conference, to prove

their essential unity, and to discuss points of common interest. It should be clearly manifest that the various denominations form branches of one and the same Protestant army, differing in organization, but united for one common purpose."

There have been meetings of this kind in the South, in Bengal and in the Punjab. Has not the time come for such a meeting in Western India?

As soon as a body of Christians is gathered, one of them should be selected to act as pastor. As a matter of fact, churches in India are usually gathered very slowly, one convert after years of labor, and after other years a few more. Thus one of them may be more advanced than the others and be recognized by them as fit to lead them. Where converts are gathered numerous, some time must elapse before a person fit for the pastorate can be found. It must never be taken for granted that men brought out of heathenism into the pale of the Christian church, will grow naturally, with little culture. It is of the utmost importance that they should get the right type of Christianity, and they need to be kept long in contact with the most competent Christian teacher. Herein perhaps we may discover a reason why the great Head of the Church does not move, in the matter of conversions, with the rapidity that we would desire. The converts must be built up, their Christian character must be matured, they must become a burning and a shining light, before the Lord will largely add to their numbers. It may be that if there were a church in Bombay thoroughly imbued with a truly Christian spirit, very many of those half enlightened, half convinced persons for whose conversion we have so long waited, would come out on the Lord's side. But in Bombay how many unhappy influences are at work to hinder the progress of the Native Church. Among European Christians so-called, how low the type that is often presented to the Native Christians, for imitation.

'There can be no indigenous vitality whilst every thing hangs upon the person and purse of a foreigner.' True. But the missionary ought not to be a foreigner. In the church of Christ there is neither Jew nor Gentile. The grace of God makes all one, in essential matters. The missionary should do what he can to nationalize himself. If the missionary has more competency to teach the ways of the Lord, than others, there must necessarily be a 'hanging upon' him, just as there is among European Christians on the pastor. But there is no reason why the purse should be with him. Native Christians in India can earn their living as well as other Christians. The difficulty is that the missionary's expenditure, modest when compared with that of other Europeans, is princely when compared with that of the classes from whom most of the converts are gathered; the native teacher fancies that the dignity of the pastorate requires a correspondence between his income and that of the missionary; the Native church is unable to contribute a sum that will satisfy him; the consequence is that he 'hangs upon' the purse of the mission.

In the early stages of church organization it is not necessary that the pastor be entirely set apart for religious duties. Like St. Paul, he may continue to support himself by his own labour, whilst devoting his Sundays and leisure hours to teaching and doing good among his Christian neighbours and the surrounding heathen.

In this connection, we avail ourselves of a manuscript "Charge" delivered twenty years

ago by the Rev. Dr. Anderson, (Secretary of the A. B. C. F. M.) at the ordination of a missionary destined for Western India.

"The Presbytery counsel you not to enter upon your Mission with the expectation of becoming the pastor of a church. The care of churches you will have; but it will not be so much a pastoral as an apostolic care; a care which, for a time, will scarcely be diminished when all the native churches shall have been furnished with Native pastors; a care of pastors as well as of churches. Were missionaries to plant churches, and then become themselves the pastors of them, where would be the motive for bringing forward Natives pastors? Besides, there is danger in this mode of proceeding, that the Native churches will not be sufficiently multiplied and so the progress of the work be retarded. As Titus was left by the Apostle Paul in Crete, that he might ordain elders in every city and be himself the superintending evangelist and Missionary; so the missionary in these days should be sent to every unevangelized country, to plant churches, ordain pastors over them, and superintend both pastors and churches so long as may be necessary. And when the Gospel is fully introduced into a country, and its institutions can stand and freely operate without foreign aid, then may missionaries from Christendom distribute their labors elsewhere."

We have noticed some of Mr. Tucker's Thoughts on Missions. The remainder we place among our selections. Some of our missionaries have been for years trying to carry out many of the suggestions repeated by him; but it is the day of small things; a limited measure of success has waited on this and on all other schemes of Mission work in India.

THE KINGDOM OF HEAVEN. XX.

"And there shall be no more curse." Rev. XXII. 3.

Filled with admiration of the grace, wisdom and power that have been so gloriously exhibited in his conversion, the grace that bore so long with his impenitence, turning not back from him, the wisdom that knew how to take captive his proud thoughts, the power that broke the dominion of sin, the believer ardently desires to honor these perfections by an undying and all-conquering faith. What I have been made acquainted with is not merely the equivalent of my need, but it is more than the equivalent of the world's need. When the lepers stole down from the gates of famished Samaria to the camp of Ben-Hadad, and found that he and all his Syrians had fled, leaving their gold and silver, apparel and provisions, they feasted to their hearts' content and buried abundance of gold and silver for their future use; but there was food and treasure for a city there; what wonder then if they said to one another, 'We do not well; this day is a day of good tidings and we hold our peace; now come, that we may tell the king's household.' So the grateful believer considers that there is enough and to spare in his Father's house, for all the prodigals and wanderers in the world. Why have I been shown all this wealth of divine love, but that I may bring it to the knowledge of others? Why are these exceeding great and precious promises made over to me, but that I may obtain for many the grace set forth in them? United to the Lord Jesus, in harmony with him, renouncing all wisdom and strength but

his, what may I not hope to effect? Every thing, says this page of Scripture. Every thing, says the next page. Every thing, says the whole Bible.

But the church smiles upon him, with a smile that says, 'All very well, young man; it is good to hope; but time will teach you many things that you little expect. Facts are stubborn things, and must be allowed to aid in the interpretation of God's word. Take care that you do not in the attempt to soar a higher flight of faith than others, break the wings of your faith altogether. When you find that God will not do for you what you now suppose he will, you will be in danger of mistrusting him entirely. The Providence of God has taught us that faith needs to be chastened and regulated. It is pleasant enough to mount up on wings as eagles, but there is generally a perilous descent.'

Here begins the trial of the ardent believer. Can I discard this testimony? Shall I disregard their experience? As a matter of fact, however, do I not find that the generality of Christians allow themselves in many thing that the Bible does not allow? Will it do for me to let them interpret the commands of the Master to me? And if not, should they interpret his promises? Is the word my guide, or a combination of the word and of the church? Surely not this last. Whatever others do, I must do Christ's bidding; whatever others believe, I must embrace Christ's promises.

Al! wilt thou have uncommon faith? It shall be subjected to an uncommon test. Wilt thou be in Christ's hand a new sharp threshing instrument to thresh the mountains? The curse will fight against thee, and it will go hard if thou cry not out, 'Enough; wherein am I better than my fathers? I am content to be a dull instrument, of limited influence.' He that asked to prove the faith of Job and of Peter, insisting that a sufficiently severe scrutiny would show the wheat to be all chaff, the faith to be imagination, comes against every one that seeks to tread in their path.

Setting out with this sublime determination to honor God to the utmost, to be strong in faith, to obtain for the world all that is exhibited in the promises, the believer finds himself at first in wonderful sympathy with God, and the communications of love and grace made to his soul, fill him with joy unspeakable. A glorious light falls on the Scripture, and discovers to him things surpassing fable. He has a soul-enrapturing earnest of what he has undertaken to seek in the path of faith.

At length the looked for blessing takes to his mind's eye a more definite form. He is led to expect it at a certain time, in a certain place, under certain circumstances. (Like the brethren that went to Bagdad in 1832). He has some surprising tokens that God is about to glorify his name, bear testimony to his word of grace, and pour confusion upon all unbelief. Confirmations, like angels from heavens come and flank the path he walks in, and bid him be sure that God will be found as good as his word. At last it shall be seen that God is the same changeless One; that it is not a vain thing to repose the fullest confidence in even the most startling promises. This is the victory that overcometh the world, even our faith. Well, the believer reaches the hoped for hour; but lo! it is just like any other dull hour of earth; it has nothing for him but a huge disappointment; instead of the enemies of the faith it is he that is covered with confusion. Then he hears a voice say-

ing, So much for your promises, and so much for the angels of Providence! Do you not know that the heart is deceitful above all things, and the ready slave of whatever delusion falls in with its special bent? Will you any longer set aside the experience of wiser Christians, and aspire to mount above the level of their experience? Is it not evident that their more moderate estimate of what is meant by the promises, is correct, and your exalted one erroneous?

This is very plausible. But somehow the word of God upon which he has founded his hope, is intertwined with his very heart-strings. He is sure that what he has hid in his heart is God's word. With him it is cast into a deep pit, and the stones of triumphant unbelief fall upon him and it together. He cannot understand the course that things take. He can only suffer and hold on. It was the word of God embraced by Joseph that brought him into the pit; sold him out of it to the Ishmaelites and then into Egyptian captivity; then into profounder disgrace and a felon's dungeon. All this might well have wrung from Joseph the promises that had fallen into his youthful slumbers; what from first to last, had they been but a curse to him, destroying the peace of his father's house and condemning him to a life of desolation and misery. Alas for him, if he were to let them go! No, he identifies his very life with them; he keeps the word of God to the end. The modern believer has no lighter lot. The servant is not greater than his Master. The word that costs him so much of agony and confusion, is worth all that it costs and more. If will be vindicated in the day when God arises to vindicate himself, and to be admired in all them that believe. But there is no one that knows, as the man of invincible faith does, what is meant by the length and breadth, the depth and the height of the curse that sets itself against the love of Christ.

NOTES FROM AN INTERLEAVED BIBLE.—

John ix. 26. He had given a very plain account. But they wanted something different. So with some of our critics. The Bible speaks very plainly, but they cannot receive what it says; it is in conflict with some theory of theirs about the supernatural; so they try to twist the words into some other meaning. They wanted the man to say nothing about Christ; just say that he had washed in the pool of Siloam, and by some occult virtue in its waters, had received sight.

30. 'Herein is a marvellous thing.' As wonderful as the miracle that Jesus wrought. He hath opened mine eyes and yet you cannot tell from whence he is. This poor beggar had wisdom above the Sanhedrim, simply because there was in him a readiness to receive the truth. Where there is prejudice, of what use are advantages?

35. 'Jesus heard.' He was very man and voluntarily subject to the limitations of humanity.

36. This man did not perplex himself as many now do, with the question, What is faith? Nor did Jesus intimate that there was anything recondite about it. This very question showed that he believed in Christ. He believed in him as divinely commissioned to teach. Many profess to do this; but when Christ tells them that he is divine, they set aside his teaching. They recognize a higher teacher in their own fallible reason. If like this poor man they would really believe

on Christ as commissioned to make known God's truth to men, they would receive Christ's testimony concerning his own person and nature and office, just as he did.

41. Ye say, we see; wherefore your sin remaineth. You profess to need no guide; refuse to hear my voice; pursue your path of sin, and shall go whither it leads you. If you had not steeled your hearts against my teaching you would have come to the knowledge of your sinfulness and need; and the opening of this poor man's eyes would have drawn you to me to obtain the couching of your spiritual vision.

THE UNKNOWN GOD.

Notes of an address given in the Town Hall of Bombay by J. F. B. Tinsling B. A.

It would be strange if in these days of education and mental activity any one department of secular truth were denied the attention which is given to the rest: if men were in as great darkness with regard to any science as their ancestors of the middle ages: if for instance when history and geography are so perfectly understood that children in Europe and even in India are acquainted with facts, and familiar with names which were unknown to Raleigh or Columbus, the knowledge of medicine should be as imperfect, and the practice of it in as poor repute as three hundred years ago. But among all the branches of what is called science such inconsistency is not to be found. All may not advance with equal rapidity but all are advancing. One man directs his energies to one study, another to another. The world learns her lesson by means of both and reaps the benefit of the labour of all her sons.

But while what the world calls science gets such fair and manifold attention, there is a study, a science, a department of truth more worthy of these names than any which bear them, but which gets little notice. It is the knowledge of God.

Men are like children gathering flowers. One plucks off the head; a second takes with it a handful of leaves; but a third carefully pulls up the root. The root of all true knowledge is the knowledge of God. To understand the creation we must understand the Creator. It is true we may know something of the character of men by their public acts. Politics and speeches, or battles and despatches will give us some acquaintance with a statesman or a general but we should scarcely be able to determine from such acquaintance, what such men would do under peculiar circumstances or be ready to trust our own fortunes to those of whom we know so little. But a knowledge of them in private would be much more valuable, and when we had seen them in the naturalness and littlenesses of every day life, and had been able to prove the principles upon which they work and the objects which they considered worth attaining, we should be able to follow them intelligently in their public acts and also to trust them for ourselves according to the good or evil of their characters. It is thus that we must know God if our knowledge is to make us trust Him, not stopping satisfied with what we can learn from his works, but by somehow or another attaining to a private and loving acquaintance with him, which will give us the key to his works which otherwise we cannot understand. This is the knowledge the world needs; but it is the knowledge it does not care to possess. Nay it seems determined to resist every effort of its few true friends to rouse it to a sense of its necessity. It will allow them to speak upon any other subject in private or in public without offence, but except upon certain occasions and in certain places, when from custom or conscience the unpleasant subject is tolerated, all introduction of this truest knowledge is resented by the world as contrary to its rules and to its taste.

I lately took up a handsome book which was lying upon a friend's table. It was a book of astronomy. I asked the owner in what style it was written, and he said its most striking characteristic was that it excluded all mention of God. Indeed it seemed written to show how much man might know about the creation without acknowledging the Creator.

Such a poor ambition reminds me of the words in which an English historian describes one of our foolish statesmen, and as I have been told that many among you are acquainted with Macaulay's Essays, I will quote the passage I refer to :

"The conformation of his mind was such that whatever was little seemed to him great and whatever was great seemed to him little. Serious business was a trifle to him and trifles were his serious business.

"After the labours of the fruit shop and the auction room he unbent his mind in the House of Commons, and having indulged in the recreation of making laws and voting millions he returned to more important pursuits—to researches after Queen Mary's comb; Wolsey's red hat; the pipe which Van Tromp smoked during his last sea-fight and the spur which King William struck into the flank of Sorrel."

But I do not expect that you will readily plead guilty to like folly, or acknowledge that the world you live in and are so well pleased with has been frittering away its time and trifling with the greatest realities in every age. Yet to me this appears quite plain and I have hope of making it appear so to you. For I would ask, Has the world in past times known God? To whom shall I appeal for an answer? If it were for myself I should be well satisfied to hear the Bible speak, for I believe it to be the unerring book of God. But wise men now want higher authority. Shall I then ask their consciences? I would do so if I could find them, but in India they seem too often to be dead, or at least to be out of hearing.

I will appeal to history—the history of the world, written by men of different times and countries, most of whom knew or cared nothing about Christianity. This witness is peculiarly valuable in our own day. Its voice is more clear and its testimony more distinct than ever they were before. Unlocked hieroglyphics, excavations, travels, have doubled our knowledge of ancient and modern times. There is no America to be discovered. The central wastes of Asia, Africa and Australia have been explored. Man is before us, under all circumstances, at his best and worst, under the influence of his varied instincts and discoveries, and I ask again, Has he found out God? Look at Egypt, perhaps the oldest of nations. Read her history and her character on her stones. They speak of a great people, with skill and power and scientific knowledge: they speak also of a religious people whose gods were "birds, and four footed beasts, and creeping things." And let not any of my Deist-hearers, who is indebted solely to his reason for his faith, lightly condemn their theology; it was accepted by minds as great as his, upon his own principle of the sufficiency of human reason. Perhaps Egypt was right and possessed the true gods, but if so what shall we say of Babylon and Nineveh and Persepolis, whose wonders have been opened to us during the past half century. Their "great gods," as Sennacherib's inscription calls them, have been dug out of their graves after thousands of years and they are not the gods of Egypt! What shall we say between these rivals? One must be wrong. A vast nation, representing in its long history the population of a world, lived and died in the light of nature ignorant of God! Nay, must we not say this of both, and of hundreds of others besides, for innumerable candidates crowd upon the scene, each one with his own divinities. If any one had the truth, then all the rest believed a lie. Out of the ancient stagnant world of China; the hundred races of India; the savage,

but still human hordes of Africa and the islands; the followers of Mahomet; the scientific, skilled, and powerful Peruvians and Aztecs, with their sun worship and human sacrifices; the practical kingdoms of Europe, and the philosophers of every nation, who make to themselves a new nation out of their world of thought, there can only have been at best one happy exception. And those who believe, from the testimony of history, that God has been found out and known by men, must say what class or nation has made the great discovery, and in making their choice they must condemn the rest. The advocate of human wisdom can thus say for it little more than is said by its enemy.

But some of you think more of times than of nations; you look upon the world as a whole, and feel sure that it is advancing; you study the spirit of the ages, and that of your own age gives you great hope. It is clear and bold and strong, and you are ready to abandon antiquity, and to acknowledge its failure, while, standing on the ruins of its religion, you drink in the fresh air of the present, and gaze into the hopeful future.

But how can you thus abandon generations with whom you had made common cause against the assertions and claims of revelation? What does the world gain by disproving these if notwithstanding, it is, by its very friends, to be consigned to the darkness of ignorance? And is it conceivable that neither the world nor revelation has held the truth; that although there is universal belief, and overwhelming evidence of the existence of God, He has made man with such care only to hide Himself from him? Even if we could believe such a thing, and that the knowledge of God is all in the future, the men who are passing into that future are fitter objects of pity than of envy. The lesson is before them, but it is not yet learnt. Have they a thousand years to live that they have so eagerly accepted the second part of a process whose beginning was thousands of years ago, and whose end they have not foreseen?

I do not believe that past ages will thus be sacrificed to the future. I believe that God has always been known by some, and might have been known by all; but I affirm that the testimony of history is conclusive that the nations of the world, (unless it be in the case of one exception) have not known him.

The morality of the world affords another kind of evidence. If in any age it has known God, we shall see the result of that knowledge in its moral character. All truth works for good in the mind that receives it. Education, even in the things of earth, and time, and sense, must enlighten and so improve mankind. But who that acknowledge this, will deny that an understanding of the things of spirit, and eternity, and heaven, that is, of the things of God, if it be possible to attain it, will work still mightier results? The former knowledge speaks to the intellect; the latter to the heart. The former has made scholars, the latter has made good men. To know God is to have the conscience awake, yet at rest; the desires enlarged, yet satisfied.

The man who knows God must love Him, and loving, he will serve Him; and the only service which our reason or conscience will hear of, in spite of the childish ceremonies and hypocritical professions which men's lusts and fears have invented, is consistent holiness of life. We have seen such service, the evidence of true knowledge, in individuals, but we have never heard of it as having been at any moment a characteristic of the world.

The idea is contrary to all testimony and experience. Man is believed to be steadily improving, and yet, at this day, we know there are millions whose habits and desires scarcely raise them above the beasts. If we wish to see him at his best, we turn to the great cities which are the centres of civilization. We look at London or Paris, or if you will, at the cities of India. In all, the palace and the hovel are near neighbours. We cannot look at the beauty and wealth and

talent of which the world is proud, without seeing in the same glance the deformity and misery of shameless sin. Nay, the bright part of the picture will not bear examination. History warns us not to look too closely into those homes of greatness, lest a pleasing illusion should be dispelled, and we should add to the already innumerable examples of fashionable coverings of common sins and sorrows.

The world's morality then, like its history, confesses that the true God has always been, and is to-day, "The unknown God."

[To be Continued.]

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—On two occasions recently I have been much pressed to become a subscriber, or at least a donor, to the Roman Catholic Orphanage in, or about to be established at Bombay. On each occasion I have refused to be either. No later than yesterday, the Roman Catholic Clergyman himself called upon me for this purpose, and was extremely importunate, so much so that did I not hold the firm conviction that in adding my mite towards the support of such an institution, I became in a measure responsible for the doctrines therein inculcated, I should have entered my name, in common with many other Protestants, in the subscription list which the Priest handed to me.

What I am anxious to ascertain is, whether the conviction I hold is based upon the authority of God's word, or is mere bigotry on my part.

Observe sir, that I draw a mark of distinction between the bestowal of a pecuniary gift upon a poor needy individual, be he enemy or friend, heathen or Christian, (in such a case my duty is clearly defined), and the case in point where an institution presents itself, and such an institution too as in my opinion is not needed in Bombay, where there are the Byculla schools supported by Government, where soldiers' children are admitted without reference to sect or creed.

I shall feel grateful for a reply, for I am anxious not to give offence in any matter in which my conscience allows me to exercise Christian liberty; or being in error, to be set right by those who are more instructed in the "word."

Believe me dear Sir,

Yours very respectfully,

MHOW, 19th July, 1867.

A SOLDIER.

[These Roman Catholic Orphanages are an important part of the Mission Agency of the Roman Catholic Church. They are under the charge of persons who are bound by solemn vows to do all that in them lies to extend the Roman Catholic religion in the world and who take good care that those who are committed to them, contract a 'salutary horror' of that most fearful heresy, Protestantism. We do not conceive that a Protestant is justified in putting money into the hands of the Romish clergy for the help of these Orphanages. It is a most unbecoming thing in these agents to solicit help for such institutions from those whom they declare to be beyond the pale of salvation and the enemies of all righteousness. The very liberality upon which they rely, in making these applications, is something that Roman Catholicism pronounces odious; instead of thinking better of Protestants for contributing to their cause, they ascribe it to an indifference bordering on skepticism. ED. B. G.]

MY DEAR SIR,—Having with much surprise seen it stated lately, that the recent episcopal charge of the Bishop of Salisbury, (in which he notoriously claims for the English clergy "all that the Romish church has ever claimed for her" Mass-offering "priesthood") is in accordance with the views of Latimer, "I beg to send you a short extract that your readers who have no this works, may judge of the truth of such statements.

Your's,

A CHURCHMAN.

Bombay, July 24th, 1867.

BISHOP LATIMER MARTYR 1555 OF THE SACRIFICE AT THE MASS OR IN THE LORD'S SUPPER.

Again, 'If any man sin' saith St. John 'we have' saith he, not a Masser, nor offerer upon earth, which can sacrifice for as at Mass; but we have saith he 'an Advocate with God the Father, Jesus Christ the righteous One; which once offered himself for us long ago. Of which offering the efficacy and effect is perdurable for ever. So that it is needless to have such offers. But if they had a nail driven through one of their ears every time they offer, as Christ had four driven through his hands and feet they would soon leave offering. Yet if their offering did not bring gains withal, it should not be so often done. For they say, no penny, no *pater-noster*. What meaneth St. Paul when he saith 'they that preach the Gospel shall live of the Gospel?' Whereas he should rather have said, the Lord hath ordained that they that sacrifice at Mass should live of the sacrificing. But although the Holy Ghost appointed them no living for their mass-saying in God's book, yet have they appointed a living in Antichrist's decrees. For I am sure, if God would have had a new kind of sacrificing priest at Mass then he or some of his apostles would have made some mention thereof in their master Christ's will. But belike the Secretaries were not the Massers' friends; or else they saw it was a charge without profit. It must needs else have been remembered and provided for, as there was a living provided for the sacrificing priests before Christ's coming in the Jews' times. For now they have nothing to allege for themselves, that is to say for their sacrificing nor for their living; as those that preach the Gospel have. For Christ himself after he had suffered, and made a perfect sacrifice for our sins, and also when he rose again to justify us, commanded his disciples to go preach all the world over saying, 'Whosoever believeth and is baptized shall be saved.' But he spake never a word of sacrificing, or of saying of Mass; nor promised the hearer any reward, but among the idolaters with the devil and his angels, except speedy repentance with tears. Therefore sacrificing priests should now cease for ever; for now all men ought to offer their own bodies a quick sacrifice, holy and acceptable before God. The supper of the Lord was instituted to provoke us to thanksgiving and to stir us up by preaching of the gospel to remember his death till he cometh again, according to his commandment. For Christ bade Peter feed the flock, and not sacrifice for the flock. I can never wonder enough, that Peter and the Apostles would forget thus negligently the office of sacrificing if they had thought it necessary; seeing that at these days, it is had in such price and estimation, to feed the flock is almost nothing with many; for if you cease feeding you shall be taken for a good catholic; but if you cease from sacrificing and massing, you will be taken I trow for an heretic, and come to such place as I and many of my brethren be in shortly."—*Latimer's Works, Parker Soc. Ed. page 255-6.*

Epitome of News.

SATURDAY, JULY 20, 1867.

—*Times of India*:—"A Forgery of a serious nature was yesterday discovered by the officials of the Bank of Bombay, a Government 5 per cent note for Rs. 500 having been altered into one for Rs. 10,000, and this so skilfully as almost to defy detection except by a reference to the Accountant General's Office."

—Intelligence was yesterday received of the rescue by Mr. A. Shuttleworth, of Alibag, of the Captain and 13 men of the Ship *Terzah* wrecked below Kennary island:—also, of the break down of a viaduct on the Bhore Ghaut incline.

MONDAY, JULY 22.

—In a letter to Capt. Young, Mr. Shuttleworth thus describes his efforts to communicate with the *Terzah*:—"A European sailor jumped overboard from the *Terzah*, and brought us a line: by this we tried to haul under the bows, and slacked out cable to do so, but the tide swept the boat away, and we rode abreast the vessel's port bow, 200 to 300 yards off. Huge, curly-headed breakers washed clean over the ship from aft forward; they extended fully 200 yards on either side of her—walls of broken water from fifteen to twenty feet

high. The tide was setting very strong athwart the sea, compelling us to keep three oars out at stern and quarter to hold the boat end on to the seas. We tried to haul her nearer to the wreck, but at each attempt the boat was swept; the sea washed two men out of her—these were recovered; and it filled us up to the thwarts. Our cables parted, and we were left without anchor, the one line fast to the ship holding us. How the boat kept up and did not capsize is a wonder to me. In the lull between the seas, we could manage to haul up twenty or thirty yards only to be sent flying back into the next breaker. All on board the *Terzah* who could swim, jumped overboard and swam to the boat, and were hauled on board, with the exception of a boy—a heavy breaker struck the boat when he was near it, drove the boat away from him, and the tide swept him past; although a powerful swimmer, he could make no headway against it. I threw him the boat's life-buoy; this he got hold of. We then floated another one with a line attached; he could not reach this, and was drifted away to Henerly, where he landed last night, and swam across to Thull this morning. We called out to the men on board the *Terzah* to jump overboard with pieces of planking, and that we would pick them up. A man who never swam before in his life jumped overboard, and paddled while the tide drifted him down to the boat, when we picked him up. Another was not so fortunate; he was lashed to a plank, and when near the boat a heavy breaker swept him away. We threw a life-buoy with a rope attached on to his chest as he was lying on his back, but he would not loose his hold of the plank to seize the buoy; he drove away and was lost. We got oars out and tried to pull up to the ship. A sea struck us, and smashed three of the oars short off at the rowlocks and knocked one and the steering oars out of the men's hands who were holding them. The Captain was the last of the swimmers who left the ship. He told us that none of those on board could swim, so he had ordered them to tie themselves on to the line which made our boat fast to the ship, and when all were fast to cut the end, and we would drag them in. They did this, but on jumping overboard, some jumped inside and some outside the back chains, and the sea rolled them round and round. Two were thus drowned, their bodies hanging on the back ropes, and two went down like stones. As the tide made, the sea rose until round the ship it became a mass of broken water. The boat was knocked about like a cork, and the people inside tumbled about as if tossed in a blanket. The wreck began to break up; casks and planks, studded with nails, came floating down to us, threatening to smash the boat. The ship's masts rocked and bent, until I thought they would fall upon us. Under these circumstances, seeing that in the crowded state of the boat we stood in imminent risk of being capsized, that we could do nothing to help the men on the wreck, and that by staying longer we jeopardised the lives of the 27 men who were in the boat, our last steering oar being smashed, the sea increasing in fury,—as the wreck's main mast went over the side, we were reluctantly compelled to cut the line holding us to the wreck, and under our jib, with the drogue towing astern to check and steady the boat, we ran for Thull Creek, and landed at that village. We had hardly cut the rope when the rest of the *Terzah's* masts went over the side, leaving the bowsprit standing."

—*Times of India*:—"Another letter was received from Mr. Shuttleworth last evening, stating that two more of the Chinese crew of the life-boat reached Alibagh yesterday morning. They state that they managed to get hold of cork life-belts, and by this means were kept afloat until they drifted ashore on Saturday night at Kolgam, whence they walked to Alibagh."

—Total fall of rain up to Saturday 44 inches.

—The Supreme Council on the Famine Commissioners Report:—"We are convinced that if the extent and imminence of the danger had been brought home to the Lieutenant-Governor, no officer in the service of Her Majesty would have been more forward in exertions or personal sacrifices for the sake of mitigating or averting it. But it would appear that until comparatively late in the history of these events, the head of the Bengal Government laboured under what may be described as an incapacity to believe in disaster; and we think that the result of this frame of mind was that he neglected warnings which were not obscure, and wasted valuable opportunities, both of inquiry and of action. We, of course, admit it to be uncertain what number of lives which have been lost could have been saved by human efforts promptly ap-

plied. The records of similar calamities would seem to show, that under any circumstances there must have been very great loss of life. But we have the satisfaction of knowing that on the occasion of those calamities, the foresight and diligence exhibited by the representatives of the British Government were not unworthy of the emergencies which had arisen. We regret that we cannot make the same statement for the Lieutenant-Governor of Bengal so far as relates to the later months of 1865, and the earlier months of 1866. At the same time we cordially join in the tribute paid by Lord Cranborne to the activity and zeal displayed by the Lieutenant-Governor, as soon as the true condition of the people of Orissa was understood."

—*Times of India*; Break down on the G. I. P. Railway:—"The viaduct which has collapsed is that which crossed the Mhow-ke-Mullec Khind, between Wonee and Thakoorwada, and was thus the most important on the Ghaut, connecting, as it did, the upper and lower ranges of hills. It was also the most extensive on the line; it consisted of eight semicircular arches of 50 feet span, was 139 feet above the surface of the ground, and its construction cost the Company Rs. 500,000. So far as the actual works were concerned, however this does not show the real height of the viaduct, because it was necessary to excavate to a depth of 24 feet before a sufficiently solid foundation could be obtained. The viaduct was thus 163 feet high above the footing."

—The proposed New Bank of Bombay is to be a Limited Company.

TUESDAY, JULY 23.

—*Times of India*; Poona; the fallen viaduct:—"This catastrophe of Wonee was been within an ace of proving the most lamentable the records of these ghastly events can show; and within twenty minutes of the structure's crumbling away, the passenger portion of the mixed, or cheap train from Bombay, ascended Kurjut, dragging after it what may be roughly estimated as a total of three hundred and fifty human beings. Its preservation was simply miraculous. When one understands the full circumstances, the mortal peril to which that mass of life was exposed fairly sickens one. Half an hour, by the regulations, after the passing of the passenger portion up the Ghauts, the second, or goods portion, left Kurjut. In point of fact it was a little late. On nearing the spot the fireman, who happened to be looking ahead, for it was just day light, saw the viaduct tumbling into ruins a few rods in front of them. An ascending train being not difficult to stop, the break power was instantly applied, and the engine paused on the very brink of a precipice 150 feet in sheer descent. The another piece of marvellous luck happened. A special goods train was running down the Ghauts to Bombay. It was timed to pass the second portion of the mixed at this very spot. The driver of the latter remembered it. There was not a moment to be lost. The descending train might issue from the opposite tunnel at any moment. He gave his assistant a few rapid directions, and the latter, somehow, managed to scramble down into the chasm, and to ascend the other side, just in time to stop the descending train from rushing onward to its frightful fate. The peril was here again simply awful, and the escape as equally miraculous. By some inattention on the part of the signaller, the train descending was also a little late. A few minutes earlier, and all human aid would have been in vain."

—The same: We learn that the earthwork of about 300 yards of the B. B. and C. I. Railway have lately been washed away at Sunjan. The mails have, however, passed regularly; and as all available hands have been set to work to repair the little damage there was, it is expected that all will be right soon. Guzerat had been much in want of rain, which has now come down in torrents, much to the delight of every one except the bunnahs, whose sole care was to obtain a "rise in the price of grain."

—A light house is to be placed off Mocha in the Red Sea.

—*Bombay Gazette*:—"We are informed that in April last the Mamutdar of Kurjut reported officially that there were several cracks in the viaduct, and that it was consequently in a dangerous condition; and that the Railway Company's Resident Engineer, Mr. Manning, who shortly afterwards inspected the whole of the bridges and viaducts on the Bhore Ghaut, came to the conclusion that almost all of them were in as good a state as they had ever been, and that in regard to

the viaduct in question there was no occasion to be anxious about it."

It is a very difficult matter to get a structure costing six lacs, condemned.

WEDNESDAY,—JULY 24.

—The English Mails of the 3rd instant arrived last evening. Heads of intelligence:

The Queen has arrived at Windsor from Balmora, and a Court has been held at Buckingham-palace. There has also been a Levee, a State Concert, and a State Ball. The Queen of Prussia is on a visit to her Majesty. The Princess of Wales has nearly recovered.

The Earl of Belmore, Under-Secretary for the Home Department, is to be the new Governor of New South Wales.

Colonel Wilson Patten has been appointed Chancellor of the Duchy of Lancaster.

Fearful disclosures of murder, attempts to murder, destruction of workshops, and the infliction of personal injuries, have been made before the Sheffield Commission, all instigated and paid for by Broadhead, the union secretary. Great public excitement prevails all over the country in consequence.

The Naval Review in honour of the Sultan's visit takes place at Spithead, July 17. Forty-seven vessels of war, including 15 iron-clads, will take part in it.

The preparations for the visit of the Belgians are on a far more splendid scale than was first contemplated.

Mr. Laing has accepted the chairmanship of the Brighton Railway Company at an annual salary of £2,500.

Several members of the executive of the tailor's union now on strike have been committed for trial for conspiracy.

The Government have assented to a commission to inquire into the revenues of the Irish Church and their distribution.

The insurrection in Crete continues, and fighting is still going on, but the Porte has assented to a cessation of hostilities on condition that the Greek volunteers are withdrawn.

The trial of Beregowski is appointed to take place on July 12.

The gold held by the Bank of England amounts to nearly £222,000. The minimum rate of discount remain at 2½ per cent, but the market rate is 2½.

Lord Lyons will succeed Earl Cowley as British ambassador at Paris on the retirement of the latter in July.

The Sultan has arrived in Paris, when he has been received with Imperial honours.

The first of July was the great prize-day of the Paris exhibition. The emperor made a speech, and the proceedings were of the most brilliant character.

The Mexican chief Juarez caused the Emperor Maximilian to be shot on June 19, and after the execution he refused to deliver up the body. This event has caused a profound sensation. The French Emperor has in consequence countermanded the review and fetes in honour of the Sultan.

At the review in Hyde-park by the Queen on July 5 the force will consist of about 11,000 men. The naval review in honour of the Sultan will be very imposing.

The great firms of Baring Brothers and Co., and Finlay, Hodgson and Co., have amalgamated, and Mr. Thomas Baring retires from the direction of the Bank of England.

The excitement created by the disclosures of murder, personal injuries, and destruction of workshops by unionists at Sheffield is unabated, and several additional outrages have been revealed.

—The following is part of a proclamation said to have been issued by Maximilian:

"I came to Mexico, not only animated with the best of faith, insuring the felicity of all and each of us, but called and protected by the Emperor of France, Napoleon the Third. He, to the ridicule of France, abandoned me cowardly and infamously, by demand of the United States, after having uselessly spent forces and treasure, and shed the blood of her sons and your own. When the news of my fall and death reaches Europe all the monarchs of Charlemagne's country will demand of the Napoleonic dynasty an account of my blood, of the German, Belgian, and French blood shed in Mexico. Then will Napoleon the Third be covered with shame from head to foot."

—*Friend of India*: Second in sanctity and popularity only to the Jugganath festival at Poojee is the same idol's worship at Serampore. The Poojah was likely to close last Thursday without

the moving of one of the two great cars—an omen of evil import in the eyes of the people and still more to the pockets of the priests. It was pitiable, and sometimes ludicrous, to see the vain attempts of the latter to incite the crowds to drag the ponderous erection. At last, desperate, the chief priest addressed this petition to the Magistrate:

—On account of the heavy rain and the small gathering of people on the first day of the Rut Festival the car could not be moved. Tomorrow will be Sunday and there will be a large concourse of people. Unless your honour looks with favour it will be difficult to move the car. So I pray that the cost may be received from me and that orders may be given by beat of drum and the police may be deputed to the spot to have the car moved."

The police were wanted to compel the people to pull the cars.

—A writer in the *Bombay Gazette* protests against the employment of thousands of coolies at the Bhore Ghaut at the present season. They are certain to be decimated.

—The *Defiance* has arrived in 74 days from Liverpool.

—Dr. Hewlett held an inquest yesterday at the European General Hospital on the body of one John Hunter a fitter on the G. I. P. Railway. The deceased had been for the last six or seven days drinking excessively, and died from its effects on Tuesday last, at 9 P. M. A verdict was accordingly given.

—A Hindoo in a fit of *delirium tremens* threw himself from a window and was killed.

—*Overland Mail*: "We do not know anything that has recently caused a more profound sensation in this country than the revelations which have been made in the course of an inquiry still going on at Sheffield with respect to the proceedings of certain trades' unions. Some members of these unions, or gangs, have turned "approvers," and with as little shame and compunction as if they were Thugs, have laid bare the secrets and mysteries of their profession; they have told how it has been a regular systematized part of their business to blow up or shoot down obnoxious members of their craft; how men for certain fixed prices, have been hired to do this devilish work; and how the funds subscribed by these great guilds are devoted to these hellish purposes. These approvers assert that if they committed murder, they only meant to maim or mutilate; and that if their bullets took effect on a vital part it was purely accidental. But to cripple a man for life; to smash his head with a life-preserver, so as to make him an idiot for the rest of his days; or to throw a canister of gunpowder down the chimney into a man's fire, so as to explode in the midst of his family, were held to be allowable acts of intimidation. All these things have been proved on the confession both of instigators and actual perpetrators of these foul deeds. One man—a Mr. BROADHEAD—who has obtained a dreadful notoriety during the past week, declared that he embezzled the money of his union for the purpose of hiring assassins; and this if accepted as truth may go some way to concentrate and individualize the criminality by acquitting others of participation in it. But it can hardly be questioned that a guilty knowledge of some of these things—though perhaps not the worst—was widely extended, and that unions are collectively responsible for much that has been done. It is a terrible illustration of civilized society in the nineteenth century, and ought to make us tolerant, when we expend our indignation on Indian thuggee and dacoitee."

—The Rev. Henry Christopherson, late minister of the Congregational Church in Avenue-road, Regent's-park, was ordained deacon on Sunday, June 16, by the Bishop of London. The Rev. gentleman was the author of a letter to Mr. Gladstone on "Church Comprehension," which excited a great deal of notice some time ago."

The *Morning Advertiser* says that the Rev. Dr. Hamilton, of the Scotch Church in Regent-square, is seriously indisposed, and that from the nature of his illness there is little hope of his being able to resume his clerical functions.

—The ceremonials designed to celebrate the eighteenth century of St. Peter have been commenced at Rome. On June 26 the Pope addressed an allocution to the bishops, four hundred in number, who have assembled from all parts of the world. In the course of his address, he confirmed the condemnation of errors already denounced by the celebrated allocution issued in October, 1865, and expressed his intention to convoke immediately an oecumenical council to consider "the evils which oppress the church," and to discover remedies. On June 29 there was a gorgeous ceremony

in St. Peter's at the canonization of some new saints. A telegram says that 100,000 foreigners were present, and that the Pope was loudly cheered. The Roman correspondent of the *Fall Mail Gazette* says that the number of priests drawn to Rome by these solemnities from every country, but particularly from France, is beyond belief."

THURSDAY,—JULY 25.

—Prospector of the Anglo Indian Telegraph Company:—"The direct route from London to Suez, will, it is anticipated, be in actual work during the present year, and the company have entered into a contract with the Telegraph Construction and Maintenance Company for making and laying a thoroughly efficient line of telegraph (about 3,650 nautical miles in length) from Suez to Bombay, including station buildings, instruments, and all expenses, for the sum of 1,100,000*l.*, of which 100,000*l.* is to be retained by this company until the successful completion of the whole of the work, 95,000*l.* of the contract sum is to be paid in shares of this company, and 95,000*l.* in debentures. The contract provides for the completion of the entire line from Suez to Bombay, in working order, to the satisfaction of this company's engineers. The entire line is to be completed in the course of next year, or at latest in the May following. . . . The cost of acquiring the lines from Susa to Modica and Malta to Alexandria will be 100,000*l.*, payable in cash or shares, plus any necessary expenditure or liability incurred with the sanction, of this company."

—The *Hamburg Correspondent* asserts that the Prussian Government has requested the ex-Queen of Hanover to accept a new suite of attendants selected for her by the Government, or to leave the province within three days.

The same paper adds that the Queen has declined to comply with either of these requests, stating that she could only change her residence by desire of King George.

—*Express*: "On the 3rd of October, 1865, Maximilian signed at the city of Mexico a decree, by the first article of which it was notified that all persons belonging to armed bodies not authorized by his Government, whatever their number, organization character, or denomination would be tried by a court-martial, and, if found guilty of belonging to such a band, would be executed within four-and-twenty hours. In other words, the troops of the Republic, which were defending the independence of their country, were to be treated as brigands. The decree did not remain a dead letter. Before the month was out Colonel Ramon Mendez defeated at Santa Ana Amatalan a Republican force of 1,000 men, and took prisoners General Arteaga, General Salazar, the governor of the department, and four colonels, all of them belonging to the regular, army of the Republic, officers by education and profession, who had fought for the independence of their country from the time the French landed in Mexico. General Arteaga was a well known patriot, of unblemished character, and the honourable French journalist who announced his capture in the Mexican newspaper, the *Estafette*, testified of him, "he is an honest and sincere man, whose career has been distinguished by humanity." These officers, pursuant to Maximilian's decree, were shot."

—*Deccan Herald*: "Some time in last week a person named Gannesh or Gunput Succaram laid an information before Mr. E. T. Richardson, the Hoozoor Deputy Magistrate of Poona, complaining that a sum of Rs. 30,000 which he had deposited in the Bank here had been fraudulently withdrawn from thence by means of forged cheques, and in consequence of the statements made by this individual, a search warrant was issued and the house of the Parsee Head Shroff of the Bank was searched, but, so far as we can learn, nothing was discovered at that time to implicate him. Two days afterwards he was arrested and placed in confinement in Furrushkhana, where he is still detained as a prisoner, notwithstanding, as we are informed, that he offered bail to any amount. The arrest of the Shroff was preceded by the arrest of several other persons, amongst them a goldsmith and several Banians, who we understand are suspected of belonging to a notorious gang of forgers; and just about this time, a man surnamed Charraporee, who had long been suspected of being the ringleader of the gang, and upon whom the Police were ready to pounce, is alleged to have committed suicide by poisoning himself. Whilst all this was going on, a servant of one of the prisoners was apprehended in the middle of the night, on Wednesday last, by one of the Cantonment policemen, with a bundle of papers

under his arm, which on being taken to Major Eveyard, the Cantonment Magistrate, was, on examination by that officer, found to contain a number of forged currency notes and forged cheques to a very large amount drawn on the Bank of Bombay. All these forgeries are described as having been remarkably well executed, so much so that the signature on one of the cheques—one for Rs. 40,000—that the person whose name was forged was perfectly astonished, on its being shown to him, at the very striking resemblance it bore to his real signature. All these forged documents were placed by Major Eveyard before the Deputy Magistrate, and led to further arrests."

—*Bombay Gazette*: We regret to have to announce the death of Captain Thomas William Hendee, Superintendent of the Bombay and Bengal Steam Ship Company on the 4th inst., on board the "Yamuna" which left Bombay on the 1st inst. Captain Hendee was about 38 years of age and was very popular, from his good temper and excellent qualities, with all his fellow labourers in the Co.'s service.

—*Bombay Gazette's* special: York is the cleanest city in Great Britain. Edinburgh is still the dirtiest, but the most lovely and most picturesque,—lovelier, and more picturesque, statelier and infinitely grander than Paris. The Old and New Towns rising side by side on paralld but oppositely inclined planes, with the green valley between, is alone a site for a city unique in the world. The renovations in the Old Town have made it more picturesque than ever, for they are being done in the old Gothic (?) style. They have cut out a new winding street—Cockburn Street—from Waverly Bridge to the High Street, opposite the Tron Church. It is very steep and winds like a snake, and presents the most striking angles of new houses in the style of the Tolbooth and Holyrood, and quite carries you back into mediæval times. On the right hand also three or four broad flights of steps lead directly up to the High Street, and remind you of Malta.

The *Home News*:—At the last meeting of the Geographical Society, a paper was read by Sir Arthur Cotton, "On a communication between India and China by a junction with the two rivers Burhampooter and the Yangtse-Kiang, across an unexplored space of about 200 miles, lying to the north-east of Assam, by means of which the great resources of the Chinese empire could be more readily brought through India to Calcutta, and Chinese emigrants could be induced to settle in the Tea-gardens of Assam."

—*Bombay Gazette*:—"We have obtained the following extract from a letter received by the mail from Mr. Rassam. The latter was sent from Magdala on the 20th May and addressed to a gentleman in Bombay:—"I shall feel obliged by your acquainting the proprietor of the "Bombay Gazette" that after the completion of this present year I do not wish any longer to subscribe to his journal, because I have not received any one single copy of his paper ever since my departure from Aden on the 5th October 1865, and I do not expect to receive any so long as I remain in bondage. Thank God that both myself and my seven European fellow prisoners are well, though we are all still chained by the legs. I am still looked upon as a distinguished hostage, and treated by the Emperor of Abyssinia with mock kindness. It is now certain that we have no chance of being released of our captivity except by force of arms, because the Emperor has been allowed to illtreat the representatives of different foreign powers with impunity for so long that he thinks he can continue to do the same for ever."

FRIDAY, — JULY 26.

—The *Bombay Gazette* learns that the Government of India have refused permission to the Bank of Bengal to open a Branch in Bombay.

—Deaths last week, 264.

—*Spectator*: Mr. Fawcett on Thursday made a gallant fight for his proposal authorising candidates with less than two thousand a year to stand for Parliament. He called it, of course, a proposal to throw the returning officer's expenses on the borough and county rates, but that was what he meant, and the House understood him perfectly. Consequently, holding as it does that a member with less than that income must necessarily be an adventurer, a demagogue, or "a cad," it rejected the proposition by 248 to 142, the full state of the House indicating the keen interest felt by the rich in maintaining their monopoly of power. At the same time the House authorized an increase in the number of polling-places, every new

place being in counties a relief, and in boroughs a fresh tax, and declined to limit the extortions of the returning officers, though Mr. Ayrton kindly suggested that most of them ought to be sent to Newgate. The voting on this subject was all of a piece, intended for no other end but to confine Parliament to the men whom wealth has made indifferent to progress, and callous to the claims of the poor.

—Applications for 10,163 shares in the new Bank of Bombay have been received. This is more than is required for the first issue.

—*Times of India*: "We have received the Report of the European Pensioners and Widows' Home for the present year, the publication of which has been very irregular of late years, in consequence of which it is feared by the Committee that many of the former supporters of the Institution have lost their interest in it. The state of the funds has, therefore, become such that an urgent appeal to the public for help has been found absolutely necessary by the Committee. The Home provides accommodation for thirty inmates, who are almost all either pensioned soldiers, or soldiers' widows, most of them either too infirm or too aged to help themselves. Some of these receive a small allowance from Government but there are others who have no kind of support, except what they receive from charitable funds. A visit to the Home is invited, which will shew that funds are most urgently needed at the present time to add to the comfort of the inmates. Additional accommodation is also required, and with this object also in view, the Committee make an appeal, which they hope will be liberally responded to."

"A few days since we reported the discovery, by the officials of the Bank of Bombay, of a serious forgery of Government Paper. A Loan note for Rs. 500 had been so skilfully altered into one for Rs. 10,000 as almost to defy detection, except by a reference to the office of the Accountant General. The note in question had been purchased in Poona by Mr. Bomanjee Jejeebhoy, and as it was known that the Poona branch of the Bank of Bombay had recently made loans on Government paper, the suspicions of the officials were at once aroused. No time was lost in sending to Poona to have the matter investigated, when, unfortunately, the suspicions of the head office were confirmed: the branch was found to hold Government paper professedly valued at about Rs. 2,50,000, the original value of which had only been one twentieth part of that amount. The sum advanced on this security is not stated, but it is scarcely likely to be the full amount."

—*Times of India* publishes the Papal Allocution of the 26th of June. We make following extracts:—"To us then, venerable brethren, nothing is more desirable than to glean from your union with the Apostolic See that fruit which we esteem most salutary to the whole Church. We have already entertained for a long time past a project which is known to several of our venerable brethren, and we trust that our thought may be realized as soon as the desired occasion shall present itself. Our project is to hold a sacred œcumenical and general council of all the Bishops of all the Catholic world, in which by collecting various opinions we may by common accord, and with the aid of God, adopt the necessary and salutary remedies, particularly in that which concerns the many evils which now afflict the Church. By means of a council we have a certain hope that the light of the Catholic truth, dissipating the darkness of error in which the minds of men are involved, will shed abroad its beneficent light, and enable mankind to discern and follow, by favour of the Divine Grace, the true path of salvation and justice. The Church also will then derive strength and, like, an invincible army, will defeat the hostile efforts of her enemies, subdue their pride, and, fully triumphing over them, propagate and uphold throughout the world the reign of Christ on earth."

"To your piety, venerable brethren, it belongs to seek by every means that the faithful committed to your care daily grow in the knowledge of our Lord Jesus Christ, and that they may venerate him present in the august sacrament, with constant faith responding to his word and keeping him before their eyes. And nothing is more worthy of your study and care than that the grateful sentiment of piety and the undying flame of charity should burn in the hearts of the faithful even as the fire before this altar. That God may more readily hearken unto our prayers we ever earnestly entreat the intercession of the Immaculate Virgin Mary, than whose protection there

is none greater with God, and also of the Holy Apostles Peter and Paul, whose anniversary we now celebrate, as well as the heavenly Saints who reigning with Christ in Heaven, obtain for men by their prayers the gifts of divine liberality."

—The *Friday Review* on the Governor General's Famine Minute:—"The question which every one unconnected with the Government of India asks is,—What was His Excellency about at the time? "For my part," says the Viceroy, "as early as November 1865, I had some misgiving on the state of Orissa, and watched with much anxiety for any evidence which would have warranted the interference of Government with trade, and justified on its part the importation of grain into the province." Why did not His Excellency then act upon that "misgiving?" His Excellency himself tells us the reason—"And it was not until the return of the Lieutenant-Governor to Calcutta, and after hearing all that he had to tell me of the state of Orissa, that I came to the conclusion that all which appeared to be necessary had been done for the country." His Excellency says again,— "when distress began to show itself in Orissa in November, 1865. Mr. Moncrieff wrote to me on the subject through Dr. Farquar, the medical officer on my staff. I read his letter, and begged that he would apply direct to the Lieutenant-Governor. As I have already said, though I had instinctively a leaning the other way, I yet concurred in the views of the Board of Revenue and the Lieutenant-Governor, and of my Council in December, 1865, that it was not expedient, on the information then before Government, at that time to interfere with the grain trade of Bengal and Orissa." Why herein is a marvellous thing. His Excellency the Viceroy, the Government of India, the Lieutenant-Governor, and the Board of Revenue, all agreed in thinking that it was inexpedient in December, 1865, to send rice to Orissa,—and yet, now that event shows that the decision was wrong, the two former turn round and blame the two latter for coming to that conclusion. His Excellency and his Council plead want of full information at the time. But is not that precisely the plea of Sir Cecil Beadon? The information before the Viceroy was exactly the same as that before the Lieutenant-Governor."

The Viceroy is to be blamed for having deferred so greatly, in matter of such moment, to the opinions of Sir Cecil Beadon. The fatal opinions of the latter would have been comparatively harmless, if the Governor had acted on his own *misgiving*.

—*Indian Daily News*:—"The Car festival at Chandernagore:—

"The Car, or Ruth festival, took place on Wednesday, the 3rd instant. The Car at Chandernagore was not drawn on that day, on account of the bad weather, though the people tried their utmost to move it. A rumour immediately spread abroad, that the god Juggernaut was angry. Not being disheartened, they assembled on the following morning, and paying earnest devotion to appease his wrath, pulled it with so much vigor, that they succeeded in drawing the Car, and the festival was celebrated with a mixed feeling of joy and sorrow, as four persons were injured on the occasion."

Isaiah speaks of 'drawing iniquity with a cart-ropes,' probably with reference to some such usage as this.

TELEGRAPHIC NEWS.

London July 15th.—Sir Stafford Northcote, replying to a question put by Mr. Grant Duff, said he had no objection to produce the correspondence that had passed between the Director of Public Instruction and the Bombay Government relative to the establishment of a covenanted education service. The Government of India, in a short despatch on the subject, thought that the proposal was not worth entertaining; but Sir Stafford Northcote considered that it deserved greater consideration, and therefore requested the Government to state its views more fully. He quite agreed that persons engaged in educating the people of India should not be the inferior judicial Civil Officers.

The Russians announce having gained brilliant victories over the Bokharians near Samarkand.

16th.—In the House of Commons last night Sir Stafford Northcote, replying to a question put by Col. Sykes, denied the rumoured expedition to Abyssinia, and said that negotiations for the release of the captives were progressing, and that no measures of force were contemplated. Govern-

ment had however privately asked the Governor of Bombay what could be done in case force should be restored to.

Replying to a question put by Mr. Seymour, Sir Stafford Northcote said that he was preparing a despatch relative to the Orissa Famine, and would produce it next week.

The Reform Bill was passed yesterday after a prolonged and animated debate.

Yesterday the Sultan paid a State visit to the Prince of Wales and the opera.

17th.—In the House of Commons last night Sir Stafford Northcote, replying to a question put by Mr. Fawcett, said that the expense of the Ball given in honour of the Sultan of Turkey and the Viceroy of Egypt would be charged to the Indian Revenue, because it was given by the Council for India as a separate Government, to show its respect to the Sultan and the Viceroy for the services they have rendered to India, especially in affording facilities for communication both by sea and land between England and India. The Ball was also intended to show attention to the Sultan of Turkey as head of the Mahomedan religion, and thereby to propitiate Her Majesty's Indian Mahomedan subjects. A great debate has taken place in the Corps Legislatif on the Luxembourg question.

18th.—Forty-nine ships took part in the Review at Spithead, which was unfortunately marred by a gale coming on. Her Majesty the Queen invested the Sultan with the Order of the Garter on board the Royal yacht. The Emperor Napoleon has ordered that an addition of two companies be made to infantry regiment, and twenty-three batteries to be artillery of the French army.

19th.—At a grand entertainment given at Guildhall, the Sultan of Turkey, replying to an address, expressed his gratitude to the Queen, the Prince of Wales, and the English nation, for the hearty reception they had given him. He said that his object in visiting Europe was to complete the work of civilization in Turkey, and establish a brotherhood with the nation of Europe.

The American Congress has passed a Bill enlarging the powers of district commanders.

22nd.—There has been a grand review of the regular troops and volunteers at Wimbledon before the Sultan and the Prince of Wales, who were afterwards magnificently entertained by Lord Spencer. The Pope has sent some valuable presents to the Sultan and the Viceroy of Egypt in recognition of the protection they have afforded to Roman Catholics. The Atlantic Cable which was laid in 1866 has broken.

24th.—The Reform Bill has been read a second time by the House of Lords, Earl Grey withdrawing the amendment of which he had given notice. The Sultan has given two thousand five hundred pounds to the poor of London. The Empress Eugenie is at present on a visit to the Queen at Osborne. Latest advices from America state that Congress has adjourned. The Ottoman Legation at Athens reports the complete occupation of Sphakia and its districts by the Turks and the submission of the whole of Candia. The Roman question is now assuming prominence.

THOUGHTS ON MISSION WORK.

[Part of a paper read at the Monthly Meeting of the Secretaries of Missionary Societies in London.]

16. Native pastors and evangelists of the highest possible education and attainments are required for certain places and kinds of work. Such men ought to be encouraged to the utmost; and it is through them that I expect the greatest effect to be eventually produced on the native mind. But for ordinary village pastors a lower type of man is sufficient, and as much as a small and probably poor community can afford to support.

17. The great problems for the missionary societies to solve, each for itself, are,

By whom are such village pastors to be selected, or elected? By the missionary?

By the Church? Or by the conference?

What is to be the qualification, and mode of ordination?

What is to be their relative position to the European missionary?

What safeguards can be laid down for the maintenance of sound doctrine?

What should be the tie of mutual connection between the churches of a mission?

And what between them and the churches founded by other Protestant missions?

18. So far as the Church of England is concerned, it appears to me that the European evangelists ought to be men of the stamp of missionary bishops, with power to ordain their best converts,

and organize churches. These would still look to the European as their common centre of union; and their representatives in his synod would manage, with him as their president, all the church matters of the district. In time the substitution of a native bishop would place the churches on a purely indigenous footing; and native councils might supersede missionary conferences.

19. Each native pastor should be supported from the very first, either by his own hands, or, when the growth of the church necessitates a division of labour, by his church; which should also elect elders for the management of its secular concerns.

20. Each church ought also to support its own educational and charitable institutions; and be encouraged to prove itself a living church by developing evangelistic agencies for spreading the knowledge of the Lord Jesus Christ among the neighbouring heathen. Such agencies should be both gratuitous on the part of individual Christians, so far as their circumstances permit, and also be paid by the church when that is necessary to effect the object.

21. The European evangelist ought to visit the native pastors and churches as often as he can, improving their knowledge, and attending carefully to their spirituality and purity of doctrine. He should be in deed, if not in name, an *Episcopus*; and cannot do better than study most attentively the example set in the Acts of the Apostles.

22. He ought to surround himself, as all great founders of beliefs have done, with a school of his most promising converts, carefully training them to become well-qualified evangelists to their fellow-countrymen. Such converts should be encouraged to support themselves, if possible; to endure hardness as good soldiers; and to throw themselves very much upon the kindness and hospitality of the people among whom they labour; thus cultivating a humble tone of mind, and gaining additional opportunities of making known the Saviour in social intercourse. In all this, the example of the self-denying energy of the European evangelist will go much further than mere precept. He will have to live Christ if he is to do much good.

23. Where absolutely necessary, such native evangelists may be supported, in whole or in part, by the European missionary out of the mission funds; care being taken that the salaries given do not exceed what a native church might fairly be expected to raise. It must be remembered also, that just in proportion as these evangelists bear the character of paid agents of foreign proselytizers, they must lose influence with their own people.

24. A very broad and clear line of distinction should be drawn between the evangelistic agency of the foreigner, and the indigenous native church organization. The latter ought to be self-supporting, and self-propagating, and, as a natural consequence, self-governing. Here lies the difficulty with some missionaries, who do not like to relinquish their control over the converts, and the patronage of the agents employed. But, when we give education, we must expect it to excite ideas of independence and self-advancement. Knowledge, all over the world, means power & pay.

25. To enable the richer and more prosperous churches to assist the smaller and poorer ones, there should be a District Church Sustentation Fund, managed by representatives from the churches. Should any help from the mission be ever required, it should be given in the shape of a grant-in-aid to the church fund.

26. As the churches grow and multiply, they will naturally be organized and connected together more or less upon the model of the European mother churches by which they have been founded; until at last perhaps, some powerful native mind is raised up to organize a thoroughly national church.

27. The European evangelist ought to keep himself as free as possible from all mere secular business, making good use of lay agency, and working through his evangelists; and the pastors and elders of the settled churches.

28. Cases may arise where the interests of humanity may compel an evangelist to stand up in defence of the oppressed. But he should scrupulously avoid any thing like political agitation or partisanship.

29. An evangelist may legitimately assist little children to come to the Saviour by teaching them in school. But he should constantly bear in mind that he is warranted in devoting time to science and secular teaching only so far as his doing so may subserve his one main object of bringing souls to Christ; and he needs to be much on his guard

against being carried away by the stream of secular education, and the spirit of competition with Government Colleges. I regard with distrust the affiliation of Missionary Schools to Government Universities. The point of honor is apt to become rather to bring numerous students up to the matriculation and B.A. standard, than to train them as humble, useful Christians. An exception may be made in favour of the U. M. S. College, Calcutta, the object of which is to draw away matriculated students from the University, and, whilst carrying them through the University course, to give them as much Christian instruction as they can be induced to receive.

30. The most important duty of the European evangelist is, perhaps, to draw around him promising converts, and train them for future usefulness as evangelists, pastors, schoolmasters, and catechists. It is as he multiplies himself in a school of disciples, deeply impressed with his Christian character and energy, and imbued with his principles, that he will be enabled to effect wide and permanent good, and place his work on the secure and independent basis of an indigenous native church. A small support may fairly be given from the mission funds to such students whilst drawn away from their homes and occupations for training; but it ought to be a mere subsistence; and efforts should be made to stimulate the native churches to provide scholarships and foundations, and so reduce to a minimum the expense to be borne by the mission.

31. Such training work will probably be the last to be relinquished by a missionary society. Even when a district is pretty thoroughly permeated with native churches, and no longer in need of foreign evangelists, it may still be expedient to retain for a time in European hands the fountain-head of the supply of sound and faithful pastors and teachers.

32. I have thus sketched what appears to me a good organization for mission work. But I quite feel that God does not work as we work, but often makes his glory to shine in the employment of the weakest and most unlikely instruments, as in the cases of the old shepherd in Midian, Gideon, and the fishermen of Galilee. It is to have power from above, to be filled with the Holy Spirit, to receive the word, "I will surely be with thee," that we need. Still, as in Jethro's counsel to Moses, it is lawful and right to consider the best human means for attaining the desired end; and I therefore venture humbly to express these suggestions on mission work.

H. CARRE TUCKER, C.B.,
Late Gov-General's Agent and
Commissioner, Benares.

OVERLAND PASSENGERS ARRIVED.

—Per P. & O. Co.'s Steamer *Dell* 24th:

From Southampton.—Mr. Wyatt, R.N., Mrs. Frost, Lieut. C. E. Buller, R.A., Capt. and Mrs. Martin, Mr. Dhackjee Cassinath, Mr. J. Bhugwantrao.

From Marseilles.—Major C. H. Cooke, Capt. and Mrs. Stock, Capt. Heath, R.N., Capt. French, Capt. Blair, Mr. W. Murton, Mr. J. Moledina, Mr. M. Suchedina, Mr. Bates, Mr. Hobbs, Mr. J. Straker, Mr. Barnes, Mr. Abott, Mr. J. Boyson, Mr. Broome and Mr. Mlle Lucie Busson.

From Suez.—Mr. F. Mazotte, Mons. A. Keitel.

SAILED.

Per Benares, Capt. W. B. Hall, to Aden and Suez:—

For Aden.—Messrs. Pinto, E. Natali, and an Assistant Apothecary.

For Suez.—Colonel Ramsay, Dr. Lownds, Dr. Watson, Mr. Beattie, and Mr. Warren.

For Marseilles.—Captain and Mrs. Gosling and infant, Lieut. and Mrs. Abney, Lieut. J. M. Heath, Mr. and Mrs. Greaves, Messrs. West, Beaver, Gordon, Mr. Godfrey, and Mr. Townsend.

For Southampton.—Captain Trenlett, Lieut. Borne, Lieut. Own, Lieut. Urquhart, Dr. and Mrs. Hutchinson and infant, Dr. Hall and Mr. Manockjee Dhunjeebhoy, Mr. Darlington, and Mr. Hudgcill.

Sums received on account of the *Bombay Guardian*: Capt. Hendee, Rs. 6; Rev. D. C. Boyd, 12; Alex. Taylor, 12; Rev. N. Sheshadri, 9-4-0; Dr. Smith, 9-4-0; W. A. Main 8-2-10; A. T. Hall, 7-10-0; Lt. Col. Ranken, 15-4-0; Thos. Cusden 7-2-0; Rev. R. Angus, 16-4-0; Jos. Powell, 15-4-0; G. Sharp 30.

Printed and published for the Proprietors, by WILLIAM BOYD, Manager, at the ORIENTAL PRESS, Bombay, July 27th, 1867.